

[CONFIDENTIAL.]

[No. 52 of 1889.]

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 28th December 1889.

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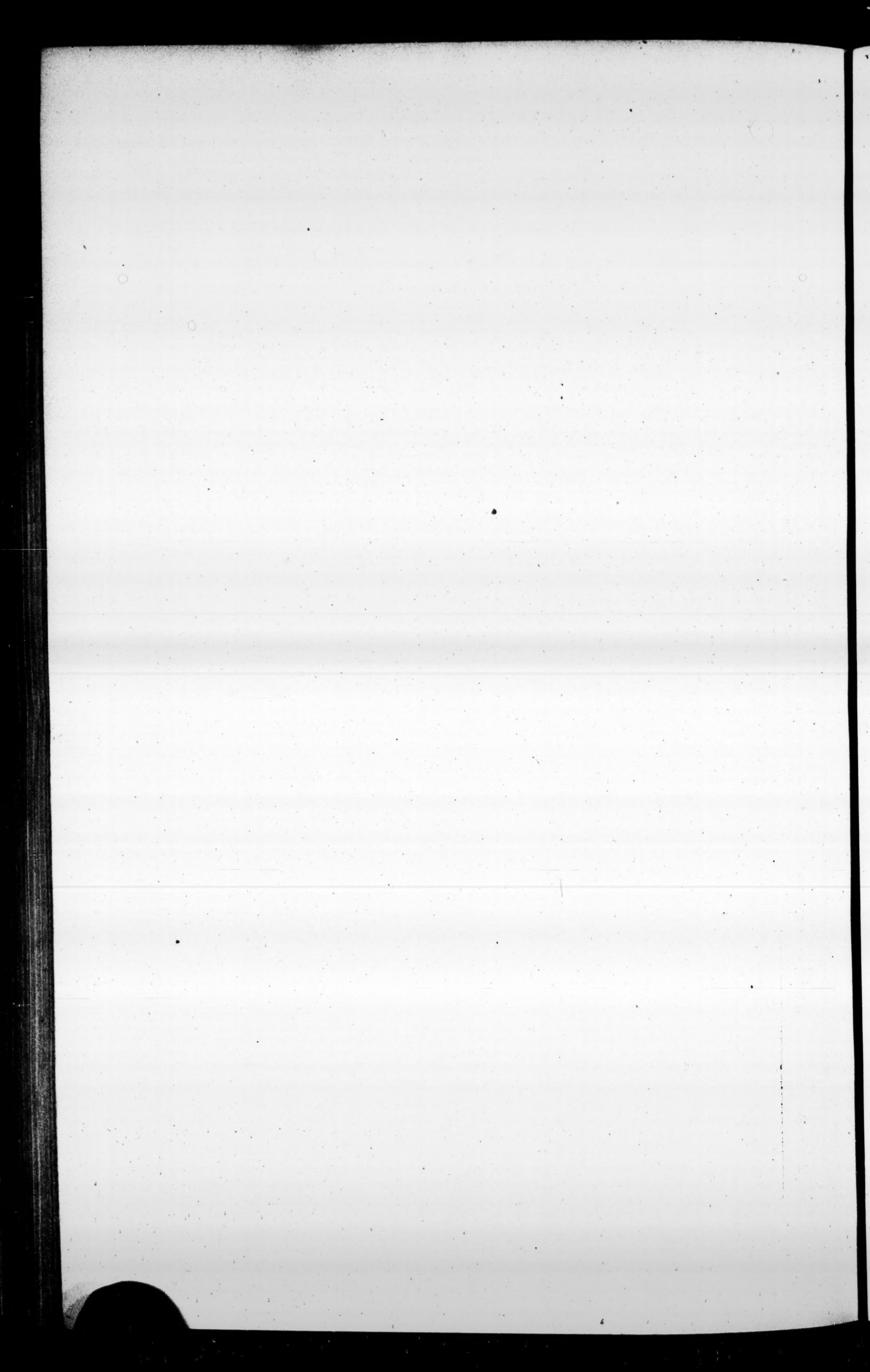
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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Kasipore Nibási " ...	Kasipore, Burrusal ...	30	Pous 1296 B.S.
<i>Fortnightly.</i>				
2	" Ahammadi "	Tangail, Mymensingh	450	
3	" Ave Maria "	Calcutta	....
4	" Divákar "	Ditto	....
5	" Gaura Duta "	Maldah	....
6	" Purva Bangabásí "	Noakholly	....
7	" Purva Darpan "	Chittagong	700	
8	" Uttara Banga Hitaishi "	Mahiganj, Rungpore...	....
<i>Weekly.</i>				
9	" Arya Darpan "	Calcutta	102	20th December 1889.
10	" Bangabásí "	Ditto	20,000	21st ditto.
11	" Burdwán Sanjíbaní "	Burdwan	302	17th ditto.
12	" Chandra Vilásh "	Berhampore	250	
13	" Chárvártá "	Sherepore, Mymensingh	500	16th ditto.
14	" Chattal Gazette "	Chittagong	800	
15	" Dacca Prakásh "	Dacca	1,200	22nd ditto.
16	" Education Gazette "	Hooghly	885	29th Nov., 6th, 13th & 20th Dec. 1889.
17	" Faridpur Hitaishini "	Faridpur	....
18	" Garíb "	Dacca	3,000	
19	" Grambásí "	Uluberia	800	21st December 1889.
20	" Gaurab "	Ditto	....
21	" Guru Charana "	Calcutta	....
22	" Hindu Ranjiká "	Beauleah, Rajshahye...	300	18th ditto.
23	" Jagatbásí "	Calcutta	750	
24	" Murshidábád Patriká "	Berhampore	508	
25	" Murshidábád Pratinidhi "	Ditto	350	
26	" Navavibhákar Sádhárani "	Calcutta	600	
27	" Pratikár "	Berhampore	600	20th ditto.
28	" Rungpore Dik Prakásh "	Kakiná, Rungpore	205	12th ditto.
29	" Sahachar "	Calcutta	500	18th ditto.
30	" Samaya "	Ditto	3,806	20th ditto.
31	" Sanjivani "	Ditto	4,000	21st ditto.
32	" Sansodhíní "	Chittagong	800	
33	" Santi "	Calcutta	3,722	
34	" Saráswat Patra "	Dacca	300	
35	" Som Páñásh "	Calcutta	1,000	
36	" Srímantá Saudágár "	Ditto	....
37	" Sudhakar "	Ditto	....
38	" Sulabha Samáchár o Kusadaha "	Ditto	800	20th ditto
39	" Surabhi o Patáka "	Ditto	700	19th ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.			
<i>Daily.</i>							
40	" Dainik o Samáchár Chandriká "	Calcutta	1,500	15th, 17th, 25th & 26th Dec. 1889.			
41	" Samvád Prabhákar "	Ditto	800	19th and 20th	ditto.		
42	" Samvád Purnachandrodaya "	Ditto	300	20th and 21st	ditto.		
43	" Banga Vidyá Prakáshiká "	Ditto	500				
<i>ENGLISH AND BENGALI.</i>							
<i>Weekly.</i>							
44	" Dacca Gazette "	Dacca	.....	23rd December 1889.		
<i>HINDI.</i>							
<i>Monthly.</i>							
45	" Darjeeling Mission ke Másik Sámachár Patrika."	Darjeeling	20				
46	" Kshatriya Pratiká "	Patna	200				
<i>Weekly.</i>							
47	" Aryávarta "	Calcutta	1,500	14th	ditto.		
48	" Behar Bandhu "	Bankipore	.....			
49	" Bhárat Mitra "	Calcutta	1,653				
50	" Sár Sudhánidhi "	Ditto	500				
51	" Uchit Baktá "	Ditto	4,500				
52	" Hindi Samáchár "	Bhagulpore	1,000				
<i>PERSIAN.</i>							
<i>Weekly.</i>							
53	" Jám-Jahán-numá "	Calcutta	250				
<i>URDU.</i>							
<i>Weekly.</i>							
54	" Aftal Alum Arrah "	Arrah	300				
55	" Akhbar Tusdiq-i-Hind "	Calcutta	.....			
56	" Anis "	Patna	.....			
57	" Gauhur "	Calcutta	196				
58	" Sharaf-ul-Akbar "	Behar	150				
59	" Al Punch "	Bankipore	.....			
60	" Darusaltanat "	Calcutta	340				
61	" Raisul-Akhbari-Moorshidabad "	Murshidabad	.....			
<i>URIYA.</i>							
<i>Monthly.</i>							
62	" Asha "	Cuttack	.....			
63	" Taraka and Subhavártá "	Ditto	.....			
64	" Pradíp "	Ditto	.....			
65	" Samyabadi "	Ditto	.....			
<i>Weekly.</i>							
66	" Dipaka "	Cuttack	.....	14th	ditto.	
67	" Utkal Dípiká "	Ditto	444	14th	ditto.		
68	" Samvad Váhika "	Balasore	205	12th	ditto.		
69	" Urya and Navasamvád "	Ditto	600	11th	ditto.		
<i>PAPERS PUBLISHED IN ASSAM.</i>							
<i>BENGALI.</i>							
<i>Fortnightly.</i>							
70	" Silchar "	Silchar	500	16th	ditto.		
<i>Weekly.</i>							
71	" Paridarshak "	Sylhet	450	16th	ditto.		



II.—HOME ADMINISTRATION.

(a)—Police.

The *Dainik-o-Samáchár Chandriká*, of the 15th December, says that, like Mr. Dombal of the Bijulia Indigo Factory,

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 15th, 1889.

The Sub-Inspector of the Jhenidah Police, Jessore. Mr. Monier, manager of the indigo factory at

Atalia in the district of Jessore, is earning

notoriety. It appears from the *Jessore Sammilaní* newspaper that some of Mr. Monier's men got a public woman to bring a charge of theft against a respectable person, Judhishthira by name. The case was tried at the Jhenidah Magistrate's Court, and Judhishthira was honourably acquitted. In passing the order for acquittal, the Court censured Mr. Monier and the Sub-Inspector of the Local Police. The Sub-Inspector has been, in fact, censured more than once in this way, and the wonder is that he has not been yet dismissed.

2. A correspondent of the *Burdwan Sanjivani*, of the 17th December,

Thefts within the jurisdiction of the Rayna thana, Burdwan. reports numerous cases of theft from Harhare-hât, a village within the jurisdiction of the

BURDWAN SANJIVANI,
Dec. 17th, 1889.

Rayna thana in the Burdwan district, and says

that, if the thieves are not caught and brought to justice, there will probably be dacoities in the village.

3. The *Dainik-o-Samáchár Chandriká*, of the 17th December, has the

The case of the late Mahendra Nath Mukerji of Bagbazar, Calcutta. following on the case of the late Mahendra Nath Mukerji of Bagbazar, Calcutta:—

DAINIK-O-SAMACHAR-
CHANDRIKA.
Dec. 17th, 1889.

Baboo Mahendra Nath had only one wife, and that wife was faithful to him. And as a Hindu household is not like a European household, and the chance of any one poisoning Mahendra Nath was absolutely nil, and in point of fact, nobody did poison him, what Dr. Crombie considered symptoms of poisoning were in reality symptoms of malaria by no means rare, as deaths from malaria are frequently known to be accompanied by such symptoms. But these and similar other arguments made use of by Dr. Surya Kumar Sarvadéhikari did not alter Dr. Crombie's opinion, who adhered to the poison theory. Like all *Sahibs*, he considered himself *sub janta*. At last his *seed* prevailed and he gave information to the police.

Mahendra Nath died, and the police did not allow his dead body to be burnt. Thus the dead body of a Hindu was allowed to fester for no other reason than that an inexperienced European doctor pronounced his death suspicious. And as the dead body of Mahendra Nath was not burnt, the members of his family were obliged to fast.

The police should have paid no heed to Dr. Crombie's representation. The doctor would not have acted in the way he did, if he had got sufficient experience of malarious fevers. But though inexperienced, he had an unbounded confidence in himself. A self-sufficing man like the doctor cannot possibly command the respect of sensible men. It is for Government to consider whether or not Dr. Crombie deserves punishment for thus causing the Hindu religion to be hurt, and it is for Hindu society to consider whether or not it ought to call in for treatment such inexperienced and self-sufficing European doctors as Dr. Crombie. They cannot be very intelligent men who give preference to inexperienced European doctors over such able and experienced physicians as Dr. Jagatbandhu Basu, Surya Kumar Sarvadéhikari and others. There can be no doubt that no Hindu ought to call in such European doctors for treatment as do not feel the least hesitation in wantonly hurting Hindu religious rites.

4. The *Sanjivani*, of the 21st December, says that Mr. Charles, the

Mr. Charles, Superintendent of Police, Mymensingh. Superintendent of Police, Mymensingh, has made enquiries in a most arbitrary style into the case of Maharani Braja Sundari of Nattore

SANJIVANI,
Dec. 21st, 1889.

versus Hem Chandra Chaudhuri of Ambaria, regarding the Madhuporegurh in Mymensingh. He has accepted as gospel truth all that Baboo Nobo Kishore Pal, the Inspector of the sunder thana, has represented to him. Mr. Charles has not been able to explain clearly why he took with him Nobo Kishore Baboo and not Baboo Umacharan Das, the Inspector of the Tangail sub-division, within whose jurisdiction the disturbance occurred, although it was, as Mr. Charles himself admits, possible for Umacharan Baboo to have been present at the enquiry if he had been required to do so one day before Mr. Charles started to make his enquiry. The following extract from the deposition of Mr. Charles will show that he had secret reasons for taking with him Nobo Kishore Baboo in preference to Umacharan Baboo, who is superior to Nobo Kishore Baboo in ability and education :—

" Baboo Nobo Kishore Pal is in the habit of talking to me about cases beyond his jurisdiction. This was a case beyond his jurisdiction; and it was a case within the jurisdiction of the Tangail Inspector. It is not an unusual thing for a Police Inspector to talk privately about cases beyond his jurisdiction. Other Inspectors have done the same. I cannot remember if any other Inspector has talked to me about a case beyond his jurisdiction while the police investigation was going on. Baboo Nobo Kishore has talked to me about cases beyond his jurisdiction during the pendency of the cases. I can't remember if he talked to me even before a F.J. reached me. I won't say that he has not. I would see no impropriety in Baboo Nobo Kishore Pal talking to me about cases beyond his jurisdiction, during their pendency, or even before F.J. reached me. This case was within the jurisdiction of Inspector of Tangail, Umacharan Das. He has retired now. He was a gentleman of unimpeachable honesty and ability. I had no suspicion of him in connection with the case. I am not aware that his reputation for honesty was greater than that of Baboo Nobo Kishore Pal. It is not a usual course to take an Inspector for purpose of investigation beyond his jurisdiction."

Mr. Charles says that Baboo Nobo Kishore talks to him about cases beyond his jurisdiction, that other inspectors do the same thing. But he has not been able to mention the name of any other Inspector who does so. The following extract from Mr. Charles' deposition will show that Nobo Kishore Baboo does much of his private work :—

Is Baboo Nobo Kishore Pal a trusted agent of yours? A. yes. The court puts the question again. Mr. Charles says, he is officially an agent of mine. He looks after some of my private affairs when I give orders. I do not pay him for looking after my private affairs when he looks after my private affairs. He is a trusted agent of mine. He looks after my private cases. Looks after the building of my house. He looked after the demarcation of my private lands. He buys things for me. I don't remember his going to any zemindar to obtain leases of land for me. He has assisted me in taking lease of lands. It is no part of his official duties to do all this for me. It is not his duty. He does all this voluntarily. I believe he went to Gopalpur to obtain a lease on my behalf either from the Baboo or the Naib. Baboo Nobo Kishore Pal had not to try at all for the lease, for it was refused at first. I think he went to Gopalpur to settle the terms of the lease.

It is no wonder that Nobo Kishore Baboo, who does so much of Mr. Charles's private work, should have mysterious relations with the latter, and that he should have the boldness to advise him about cases beyond his jurisdiction during the pendency of police investigations. The existence of such private relations between a superior officer and his subordinates is by no means desirable. Nobo Kishore has now become Mr. Charles's adviser in all matters, and it was at his advice privately given that Mr. Charles attempted to ruin two or three of his subordinates who were perfectly

innocent. It is not known whether Nobo Kishore Baboo has any interest in talking about cases beyond his jurisdiction. But there can be no doubt that such opportunities granted to a subordinate are extremely likely to be used for the purpose of obtaining bribes. Government should soon transfer both Mr. Charles and Nobo Kishore Baboo.

5. A correspondent of the *Bangabásí*, of the 21st December, complains of increase of thefts and dacoities at Jagacha, a police outpost wanted at Jagacha in the Howrah district. a village situated within the jurisdiction of the Domjur thana of the Howrah district. There

have been two dacoities within a short space of time, and the men of the Domjur thana have not succeeded in tracing the dacoits. The Domjur thana, it should be also observed, is situated at a distance of eight miles from the village, and the outpost at Mauhari is at a distance of four miles from it, making it inconvenient for the villagers to report thefts and dacoities at either thana. The establishment of an outpost at or near the village is, therefore, necessary and desirable.

6. The *Dacca Prakásh*, of the 22nd December, makes the following observations on the Lieutenant-Governor's Resolution on the Police Report for 1888-89 :—

(1). The Resolution shows that there were in the year under review 23,308 constables and officers in the Bengal Police, costing the State Rs. 41,07,546. But by far the largest portion of this money went to the pockets of the English officers, who seldom investigate cases, and leave all such work to sub-inspectors and head-constables.

(2). It is proposed to employ chowkidars in place of constables, to keep watch in towns. If this is done crime will increase. The chowkidars perform their duty in the villages in a very unsatisfactory manner, and the Lieutenant-Governor admits this in one part of his Resolution. Chowkidars, who will be residents of the town in which they will keep watch, and whose continuance in service must depend upon the good opinion of the townsmen, will find it their interest to cultivate good terms with the good as well as the bad men of the town. And they will become bad by cultivating friendly terms with the bad men.

The proposal to substitute chowkidars for constables seems to indicate the existence of a desire in the minds of the authorities to make the salaries of chowkidars a charge upon townsmen.

(b)—*Working of the Courts.*

7. A correspondent of the *Cháruvártá*, of the 16th December, says that the Sub-divisional Officer of Kissoregunge deputes apprentice copyists of his court to make local inquiries. This is a bad practice

The Sub-Divisional Officer of Kissoregunge. and should be done away with.

8. The *Sudhákár*, of the 20th December, referring to the objection made by the *Indian Mirror* as well as the *Dainik* and *Bangabásí* newspapers to the Mr. Amir Alis' appointment.

appointment of Mr. Amir Ali as a Judge of the Calcutta High Court, on the ground that no barrister should have been appointed in place of Justice Ramesh Chandra Mitra, says that this objection goes against all Mussulman claims to the judgeship, inasmuch as there is no Mussulman among the distinguished pleaders of the High Court or among Subordinate Judges. The writer's feelings have been hurt on finding so improper an objection raised against the appointment of Mr. Amir Ali, a thoroughly fit man for the post which has been given to him.

BANGABÁSI,
Dec. 21st, 1889.

DACCA PRAKASH,
Dec. 22nd, 1889.

CHARUVARTA,
Dec. 16th, 1889.

SUDHAKAR,
Dec. 20th, 1889.

(d)—*Education.*

SURABHI-O-PATAKA,
Dec. 19th, 1889.

9. The *Surabhi-o-Patáká*, of the 19th December, says that as Dr. Martin, Inspector of Schools, Behar Circle, is going to England on furlough, it will be glad to see a native gentleman appointed to act in his place. The public will be glad if the vacant inspectorship is given either to Baboo Benimadhab De, Assistant Inspector, Western Circle, or to Baboo Chandra Mohan Mazumdar, Assistant Inspector, Presidency Circle.

SURABHI O PATAKA.

The proposed abolition of the Hindu School and the Sanskrit College.

10. The same paper has learnt from the *Indian Engineering* newspaper that the Hindu School and the Sanskrit College will be abolished and an Art School will be located in the buildings now occupied by them. The public are not interested in the existence of the Hindu School, but if it is abolished, what will become of the large sums of money subscribed by private individuals for its maintenance? As regards abolishing the Sanskrit College, who is the fool whose brain has conceived that idea? The present condition of the College is certainly bad, but who would think of abolishing the College on that account, instead of reforming it? There ought to be a strong agitation in the city against the proposal.

SURABHI O PATAKA.

11. The same paper says that the corrigenda list, which has been published in connection with the new *Pravesika*, is incomplete, inasmuch as it takes no notice of some of the most important errors. It should be therefore revised and enlarged. A list is given of the errors which have not been included in the list.

SULABH SAMACHAR-O-KUSHDAHA,
Dec. 20th, 1889.

12. The *Sulabh Samáchár-o-Kushdaha*, of the 20th December, heartily thanks the Viceroy for appointing Justice Guru Das Banerji as Vice-Chancellor of the Calcutta University.

first native Vice-Chancellor.

PRATIKAR,
Dec. 20th, 1889.

The Bengali language in the Calcutta University.

13. The *Pratikár*, of the 20th December, says that the letter which Baboo Prafulla Chandra Banerji has addressed to Dr. Rajendralal Mitter, recommending the adoption of the Bengali language as a subject for the University examinations, is a letter virtually addressed to all Bengalis. When an educated man like Prafulla Baboo tries to secure for Bengali its proper place in the University curriculum, the movement may be expected to succeed. The writer has urged this view many a time upon the University authorities, but in vain. The writer approves of all that Prafulla Baboo has said, and is clearly of opinion that every Bengali having the slightest respect for his mother tongue, and who is not ashamed to call himself a Bengali, must agree with Prafulla Baboo.

As a result of their English education, Bengalis are losing their sentiment of nationality. Every other Indian goes to the Congress in his national costume, but the Bengali Baboo appears there in the costume of some foreigner or other. This process of the Bengali's denationalisation requires to be stayed. It is true that there is nothing original in Bengali literature. But it is equally true that it cannot possess originality so long as the men, whose business it should be to introduce originality into it, suffer themselves to be influenced by foreign ideas.

SANJIVANI,
Dec. 21st, 1889.

14. The *Sanjivaní*, of the 21st December, says that the printed rules and prospectus of the Eden Hindu Hostel, circulated at the time of the opening of that institution, led the public to believe that if the hostel were managed in accordance with those rules, many mofussil boys, who have no guardians in Calcutta, would be materially benefited by the institution, and that the

guardians of such boys would be relieved of a great deal of anxiety by placing their children under the care of the hostel authorities. It now appears, however, that the hostel is not properly managed, and that it has become necessary for the two Secretaries to inspect it oftener than they do at present. Some boarders have been complaining of late that the conduct of the boarders is not properly watched, that there has been a falling off in the quality of the food supplied to them. If these complaints be true, the grievances of the boarders ought to be at once removed, because the hostel will otherwise do more harm than good. It would be best for the hostel to have a whole-time Superintendent.

15. A correspondent of the *Dacca Prakash*, of the 22nd December, complains that in the paper on mensuration

The Lower Primary Examination in Dacca. in the Lower Primary Examination, questions were set from outside the portions of that subject appointed to be read by the candidates, and that the 5th and 6th questions were differently numbered in different question papers. The higher educational authorities should look to this matter.

DACCA PRAKASH,
Dec. 22nd, 1889.

(e)—*Local Self-Government and Municipal Administration.*

16. The *Sahachar*, of the 18th December, says that the enforcement

Municipal oppression in Calcutta. by the Calcutta Municipality of the new principle of assessment has caused intense dissatisfaction in the town. Baboo Nanda Lal Bose, whose house has been assessed under the new principle, will have to pay as house-rate more than Rs. 500 per month! But it is certain that his house, large and splendid as it is, will not, if let, fetch Rs. 500 per month as rent. It is believed by the Anglo-Indians that the houses in the town were hitherto undertaxed, and are now for the first time going to be properly taxed. Nothing can be more erroneous than the belief. The assessments under the new law have caused a ferment which would have produced serious consequences in London or Paris. Government in this country does not know the real condition of the people and often devises measures, apparently for their good, which have the effect of increasing their misery. It does not believe the people when they protest against any of its measures, and so the people also have come to look upon the financial policy of Government as a policy whose object is to suck their blood.

It is said that the new principle of assessment is based on the English municipal system. But the English system of assessment is, as the *Statesman* newspaper has shown, quite different from the system adopted in the Calcutta Municipality.

Again, under the new system, there will be great difficulty in assessing houses which are partly let and partly set apart for the use of their owners, and portions of which are in the joint use of owners and boarders.

17. The *Sulabh Samáchár-o-Kushdaha*, of the 20th December, has learnt that the Khulna District Board intends

An exhibition at Khulna. to open an industrial and agricultural exhibition at a cost of Rs. 2,000. But the Board will not derive from the exhibition the benefit expected from it if the exhibition is held at Khulna. The object of the exhibition is not to entertain the rich and influential people of Khulna with *nautches*, *tamashas* and fireworks, but to diffuse a knowledge of the arts and manufactures and of agriculture among the industrial and agricultural classes. Khulna is surrounded on all sides by large rivers and *beels*, which will prevent cultivators and artisans from attending the exhibition in large numbers.

Again, the Khulna District Board has many important works to complete. Many bridges still remain to be made on the road through the Sahapore *beel* and the Satkhira, Dohata-Kaligunge and Napara-Bagirhat

SAHACHAR,
Dec. 18th, 1889.

SULABH SAMACHAR-O-
KUSHDAHA,
Dec. 20th, 1889.

roads have been left incomplete. The inhabitants of the Satkhira and Bagirhat sub-divisions also keenly feel the want of good drinking water. The District Board should first remove these wants and grievances, and then think of holding exhibitions.

GRAMVASI
Dec. 21st, 1889.

18. The *Gramvási*, of the 21st December, says that the members of the Uluberia Local Board met on Monday last to discuss the question of the reconstruction of the Board. The Magistrate, Mr. Currie, took the chair. But it is doubtful whether the Magistrate had any right to interfere in this matter, and whether his presence in the meeting was at all necessary. It has since transpired that his object in attending the meeting was to prevent the election of a non-official Chairman and the re-election of Ambika Baboo and Pandit Mahes Chandra Nyayaratna as members of the District Board. The writer is, however, glad to learn that Mr. Currie has failed in his object. The spirit of independence with which Pandit Mahes Chandra Nyayaratna and Ambika Baboo have all along discharged their duties as members of the District Board has excited ill-feeling against them in Mr. Currie's mind.

(f)—*Questions affecting the land.*

DACCA PRakash,
Dec. 22nd, 1889.

19. The *Dacca Prakash*, of the 22nd December, says that, though the law relating to the sale of immoveable property for liabilities allows many facilities and much time to the judgment-debtors for saving their property, they cannot enjoy its full benefit on account of irregularities in the service of notices of sale. These notices are published in the official gazettes only in the case of large estates paying an annual revenue of more than 500 rupees. The owners of large estates have also, in most cases, agents at the Sudder station, who inform them beforehand that their estates are put up for sale. But in order that the proprietors of small estates may regularly receive notices of sale, Government should do one of two things—

- (1). It should either cause notice of a sale to be sent by post to each judgment-debtor, or
- (2). It should advertise all sales of estates in a district in newspapers published within the district.

(g)—*Railways and communications, including canals and irrigation.*

EDUCATION GAZETTE,
Nov. 29th, 1889.

20. In a letter to the *Education Gazette*, of the 29th November purporting to represent the views of the Ryots' Association of Mugberia in thana Bhagawanpore of the Midnapore district, the writer states, for the information of the Drainage Commissioner, that the main cause of the silting up of the Rasalpore and Baroj rivers is not (1) the silt deposits of the sea water, not (2) the cross bunds, not (3) the canals, not (4) the cultivation of the jalpai (water-logged) lands, but the cultivation of the Sunderbuns. The four causes named above may partially account for the change in the condition of those rivers, but they are not wholly responsible for it. What is required to make the Rasalpore river navigable is either to give effect without delay to the scheme of making a canal from the Cossye river through Narayangurh and Chaumukh to the Kalinagar river, or to make a canal from a point below the lock gate at Danda Purulia to a certain point in the Kalinagar river, or from Kalinagar to the Terpakhia river. In order to make the Baroj river navigable, it is required that a temporary cross bund be erected for the purpose of slightly excavating the river and the canal from Itabedia to Kalinagar, and that

The silting up of the Rasalpore and Baroj rivers.

arrangements be made for letting in the river water during floodtide on the low lands now lying waste on account of inundations. This will make it possible for these low lands to receive silt deposits, and thus to be gradually elevated.

21. The *Burdwan Sanjivani*, of the 17th December, has received

Roads within the jurisdiction of the Rayna thana in the district of Burdwan. a letter from a correspondent complaining of the absence of good roads within the jurisdiction of the Rayna thana in the district of Burdwan.

of Burdwan. There is absolutely no road from Rayna to Burdwan town, and people are therefore put to much inconvenience in the rainy season. The District Board of Burdwan promised to construct such a road, and even the preliminary survey was made, but nothing more has been done up to this time.

BURDWAN SANJIVANI,
Dec. 17th, 1889.

22. The *Sahachar*, of the 18th December, says that a few English officials, residing at Simla, are again trying to have a railway line constructed from Kalka to Simla. When a proposal for this

The proposed Kalka-Simla Rail-way. line was first made during the administration of Lord Dufferin, His Excellency's Government refused either to have the line constructed at its own expense, or to stand guarantee for the expense of its construction. The question necessarily dropped there, but it has been again brought forward. As usual in such cases, the public are told that the line will be a lucrative one, and that the cost of its construction will be comparatively small. But no one is likely to be deceived by such assurances, it being notorious that the estimates framed by the engineers of the probable cost of a line always fall short of the cost which is actually incurred. Large sums of money were spent, nay, are being spent even now, on the railway line at Quetta. Burma is going to have railway lines at an annual cost of 50 lakhs of rupees to be paid by the Indian rate-payers. And over and above all this, a crore of rupees will be spent on the projected Simla-Kalka railway. Surely nothing could be more welcome news for the Indian rate-payer! No one would have heard of these absurd railway projects if the country had been a European colony or had even contained one such colony. Be that as it may, the questions to be here asked are, when will the end of this constant waste of public money be reached? Who is the ruler of the country? Whom will the rate-payers ask to put a stop to this wasteful expenditure? Last year Lord Dufferin angrily said that it is Government, and not the Congressists, that really represent the country. But the people ask wonderingly, if you represent the country, how is it that you do not do your duty by it? If there had been a really representative body in the country, no one would have heard either of this proposed expenditure on a Simla-Kalka railway, or of the waste of public money on frontier forts and railways.

Increased taxation has given rise to a feeling of unrest in the country, such as was not experienced within recent years. New taxes are being continually imposed and their proceeds spent for military purposes, and that at a time when the country is threatened with no danger and is in the enjoyment of profound peace. One is at a loss to imagine how things will fare when the country goes to war with a power like Russia.

23. The same paper says that no argument is required to prove that it is unjust to make India pay for the construction of railway lines in Upper Burma.

Railway lines in Upper Burma. It is said that railway lines in that country will open South China to British trade. If so, why is not a British company asked to construct the lines? As it is, it will be in the highest degree unjust to make the over-burdened people of India pay for the construction of these lines. The Anglo-Indian press is at one with the native press on this point.

SAHACHAR,
Dec. 18th, 1889.

SAHACHAR.

BANGABASI,
Dec. 21st, 1889.

24. The *Bangabasi*, of the 21st December, says that the train which leaves Diamond Harbour after midnight reaches Calcutta very early in the morning. A railway grievance.

This train is used by cultivators and dealers in vegetables, for the purpose of bringing vegetables for the Calcutta bazars. But those bazars open long after the hour at which the train reaches Sealdah, and the dealers and other persons coming by the train have to suffer the inconvenience attendant upon waiting at the Sealdah station till daybreak. It is hoped that the railway authorities will remove all this inconvenience to passengers by changing the time for the starting of this train from Diamond Harbour in such a way that it may reach Sealdah at daybreak.

BANGABASI.

25. A correspondent of the same paper draws the attention of the members of the Rajshahye District Board to the fact that the Pubna road has not been repaired for the last three years.

(h)—General.

KASIPORE NIBASI,
Pous, 1296 B.E.

A post-office at Kholisakota in Bur-

risal.

26. The *Kasipore Nibasi*, for Pous 1296 B.E., learns from a trustworthy correspondent that the people of village Kholisakota, within the jurisdiction of the Sarupkati thana in Burrisal, are suffering great inconvenience on account of the want of a post-office in that village. They have to go to Ujirpore, which is two miles off, to purchase post-cards.

CHARUVARTA,
Dec. 16th, 1889.

The Kissoregunge Sub-Registry
Office, Mymensingh.

27. A correspondent of the *Cháruvártá*, of the 16th December, says that people are put to great trouble at the Kissoregunge Sub-Registry Office, Mymensingh. Respectable people are sometimes insulted in that office. Is there no one to put a stop to these irregularities and oppressions?

BURDWAN SANJIVANI,
Dec. 17th, 1889.

A Sub-Deputy Collector for Rani-

gunge.

28. A correspondent of the *Burdwan Sanjivani*, of the 17th December, says that the Sub-divisional Officer of Ranigunge being now on tour, much inconvenience is felt by persons requiring to purchase stamps, tickets, and court-papers to make any deposit of money in the Collectorate or to cash cheques. It was once rumoured that a Sub-Deputy Collector would be sent to Ranigunge to take charge of treasury work; but no officer of the kind has turned up yet. Government is asked to send one for the convenience of suitors as well as of the general public.

SAHACHAR,
Dec. 18th, 1889.

Baboo Abhilash Chandra Mukerji's
appointment to the Subordinate Exe-

cutive Service.

29. The *Sahachar*, of the 18th December, is sorry to learn that Baboo

Abhilash Chandra Mukerji's appointment to the Subordinate Executive Service has not

met with the approval of the *Sanjivani* newspaper, and cannot make out why the *Sanjivani* condemns the appointment. Baboo Abhilash Chandra read up to the B. A. standard, and is better than many graduates. He has been in Government service for eight years, and has discharged with ability the duties of the different posts he has held. He has been in many parts of the country, and thus acquired varied experience. Whoever has once come across him has been struck by his candour, humility and gentlemanliness. In point of birth he stands higher than many. In short, he is the worthy son of a worthy father. The writer wishes to see men like Abhilash Baboo appointed to the Subordinate Executive Service. Government has done well by making him a Deputy Magistrate.

SAHACHAR.

30. The same paper is glad at Mr. Amir Ali's appointment to the Bench of the High Court. Mr. Amir Ali has been for a long time expecting a High Court Judgeship, and Lord Dufferin promised him

Mr. Amir Ali's appointment to the
High Court.

one. His learning and intelligence also entitle him to such a post. Though considerations of caste and creed have nothing to do with an appointment of this nature, still the writer is glad to find a Mahomedan Judge in the High Court.

31. Referring to the last four appointments to the Subordinate Executive Service, the *Hindu Ranjiká*, of the

The last batch of appointments to the Subordinate Executive Service.

HINDU RANJIKÁ,
Dec. 18th, 1889.

18th December, says that two of the nominees are Mahomedan graduates, and another is a Cirencester man. There can therefore be nothing to object to their appointment. The fourth man is a son of Rai Radhika Prasanna Mukherji Bahadur, Inspector of Schools, Presidency Circle, and as he is not a graduate, there is no other way of describing him except this, that he is the son of a Rai Bahadur. But this much may be said in his favour that he has served as an Assistant Translator to the Government of Bengal for the last three years.

32. The *Sulabh Samáchár-o-Kushdaha*, of the 20th December, says

The Income-tax. that Government ought not to create popular disaffection by making the income-tax permanent.

But if it is resolved on making that tax permanent, it should either abolish or reduce the salt tax. The income-tax is paid by well-to-do people, but the salt tax is paid, though indirectly, by rich and poor alike. The poor people consider it a great hardship to pay the salt tax, and they will feel great relief if that tax is reduced or abolished.

33. The *Grámvási*, of the 21st December, says that Mr. Amir Ali

Mr. Amir Ali's appointment to the High Court Judgeship. has been appointed to the vacant Judgeship in the High Court apparently on the ground of his being a Mahomedan. If so, was there no

better man among the Mahomedans to be made a Judge?

34. The same paper is sorry to learn that the peons of the post office

Postal service in the Uluberia sub-division. at Khoorna in the Uluberia sub-division are irregular in the distribution of letters. The authorities should look to the matter.

SULABH SAMACHAR-O-
KUSHDAHA,
Dec 20th, 1889.

GRAMVASI,
Dec. 21st, 1889.

35. The *Sanjivani*, of the 21st December, says that it is now nearly a

The Bengal Secretariat. year since Mr. Risley submitted his report on the reorganisation of the Bengal Secretariat, and both Sir Steuart Bayley and Sir John Edgar have, after reading that report, expressed the opinion that the Secretariat is in need of reform. It is therefore astonishing that no action has yet been taken in the matter. Government keeps in abeyance many important works on the plea of retrenchment of expenditure, but allows a number of idle and worthless officers in the Secretariat to draw big salaries for doing nothing.

36. The same paper is glad at the appointment of Mr. Amir Ali as a

Mr. Amir Ali as a Judge of the High Court. Judge of the Calcutta High Court. Mr. Amir Ali is a highly educated gentleman, and it may be safely affirmed that the glory of the High

Court Bench will not in the least be tarnished in consequence of his elevation to it.

SANJIVANI,
Dec. 21st, 1889.

SANJIVANI.

V—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

37. A correspondent of the *Bangabási*, of the 21st December, says that

Prospects of the crops at Kukurabati-hati in Midnapore. the recent excessive rainfall at Kukurabati in Midnapore has done great damage to the crops.

In many places the paddy plants have been submerged, and it is doubtful whether an eight-anna portion of the paddy crop will be reaped. The people are in great distress, and look to Government for help.

BANGABASI,
Dec. 21st, 1889.

VI.—MISCELLANEOUS.

KASIPORE NIBASI,
Paus, 1296 B. E.

38. The *Kasipore Nibasi*, for Paus 1296 B.E., says that Baboo Nanda-
krishna Bose, the late Joint-Magistrate of
Prostitutes in Burrusal town.

Burrusal, prohibited the walking of prostitutes

in the public streets of the town ; but the prostitutes have again begun to walk and accost passengers in the streets. The arrangements for the accommodation of prostitutes in Burrusal are very objectionable. All the prostitutes should be removed to one quarter of the town, and to acquire for public purposes lands occupied by prostitutes will be an easy way of removing them from the heart of the town.

EDUCATION GAZETTE,
Nov. 29th, 1889.

The present economic condition of India. makes the following observations in an article on the present economic condition of India :—

In ancient times India enjoyed the reputation of being the wealthiest country in the world ; it is now counted one of the poorest. Formerly merchants from various foreign countries largely exported articles of luxury from India ; now it is India which imports necessary and useful foreign goods. Formerly the public affairs of India were administered by India's own men ; foreigners now monopolise all the high appointments in the public service. Formerly the defence of the country was in the hands of the native military races ; an imported foreign army has that task now assigned to it.

Of the signs of India's degeneracy noticed above, the two last, namely, the appointment of foreigners to the public service and the employment of foreigners in the army, have made themselves manifest since the time of the Mahomedans. Not a few high posts in the public service had even then passed into the hands of the Mahomedans, and not a few commands in the army had been given to Mahomedans who had come from beyond the Indian frontier. But Mussulman official and Mussulman warrior alike adopted India as their home.

Now, however, under English rule, not one Englishman, so to say, whether a civilian or a military officer, becomes a permanent resident of this country. And it is under English rule that there has been a decadence of India's commerce. It is indeed the period of English rule in India which can be rightly regarded as the period of its occupation by a foreign power.

But it is under this foreign rule, on the other hand, that perfect tranquillity has been established in India, internal dissensions have ceased, all possibility of a foreign invasion has been removed, commerce has been freed from all restrictions, and everyone has been enabled to acquire wealth according to the measure of his learning, intelligence, industry, and activity. The existence of so many favourable circumstances, at one and the same time, is pre-eminently calculated to increase the wealth of a country. But India is becoming poorer and poorer. It has been calculated that not less than five crores of Indians are unable to procure two full meals a day. Some say that it is owing to want of food, insufficient food, and bad food, that Indians are gradually becoming physically weak and short-lived. And it has been established beyond doubt that a widespread famine with a plague in its train is sure to appear every ten or eleven years in India, whilst scarcity of food and epidemics are seen almost every year in some place or other within this vast country. No other country is known to have reached so deplorable a condition. Not to speak of Europe, which is immensely wealthy, even a comparison of the present state of India with that of Turkey, Persia, Japan, China, and other countries of Asia, will lead to the conclusion that the condition of the masses in this country is extremely miserable.

India is under the rule of the all-conquering Englishman. There can be no doubt that under the auspices of that rule a stimulus has been given to the production of its wealth. But being a foreign rule, it is attended with

this disadvantage for India, that the wealth produced in India does not remain in it.

Careful enquiry has established the fact that the average annual income of an Indian does not exceed Rs. 27, or, as some say, is only Rs. 20. Taking it at the higher figure, namely, Rs. 27, the whole wealth produced in British India by the natives from agriculture, manufacture and commerce would be represented by $27 \times 20 = 540$ crores of rupees, 20 crores being the number of the native population. The annual revenue of the Indian Government may be taken to be 80 crores of rupees, from which sum, however, should be deducted eight crores, representing the opium revenue which, as a matter of fact, is levied from China. The amount of revenue therefore paid by the people of India is $80 - 8 = 72$ crores.

Now deducting these 72 crores from 540 crores, the entire amount of wealth produced by the Indians, the remainder 468 crores, if divided between 20 crores of people, would give Rs. 23-6-6 a year, or Rs. 1-15 a month, or a little more than one anna a day to each person as his share of the country's wealth. And with this income a native has to procure his necessities and even his luxuries.

In England, every person has an average income of Rs. 340 and pays a tax of Rs. 30 a year; in France, every person enjoys an annual income of Rs. 290 and annually pays Rs. 34 in taxes; the figures for Germany are 180 and 25, respectively; for Italy, 77 and 23; for Austro-Hungary, 110 and 22; for Russia, 54 and 14; for Spain, 62 and 20; for Portugal, 80 and 11; for Turkey, 40 and 5; for the United States in America, 300 and 14; and for Japan, 62 and 4. In Persia every person pays a tax of Rs. 2 and in China a tax of annas 8 only.

It is clear, therefore, that considering income, India is the most heavily taxed country among the principal countries of the world with the exception of Russia.

But it is not in British India only that this high rate of taxation prevails. The incidence of taxation in the Native States too is not light. In Hyderabad, the rate of tax per head of population is Rs. 4-1; in the Holkar's territories, Rs. 7; in Baroda, Rs. 5; in the Scindia's dominions, Rs. 4; in Cashmere, Rs. 5-5; and in Mysore, Rs. 2-8. This shows that taxation in British India is not heavier than in the Native States.

But the proceeds of the taxes levied in the Native States are spent *within* those States, and therefore remain therein, while about a fourth part of the total revenues of British India finds its way into England, for the purpose of paying the Home and Army charges incurred in that country on account of India. Besides this, a considerable part of the salaries and other incomes of nearly the 70,000 English troops and 12,000 English officials in India is sent to England. Some idea of this draining away of the country's wealth may be obtained from a glance at the commerce of India.

The value of India's exports is 84, and the value of her imports 67 crores of rupees, that is to say, India imports 17 crores worth less goods than she exports. These 17 crores of rupees directly or indirectly find their way into England. The English capital invested in the railways and canals, in the tea, indigo and coffee concerns, and in the many mills and manufactories in India being included in the 67 crores of rupees, the total value of India's imports, the annual loss caused by India's commerce, is more than the 17 crores of rupees referred to above. An approximate idea of this may be formed from the following:—

The total value of India's present exports is 84 crores of rupees. Calculating the profit upon this sum at the rate generally accepted by merchants, namely, at 15 per cent., India's exports should return a profit of $12\frac{1}{2}$ crores of rupees. If India's commerce had been in a healthy and normal condition, the value of her imports would, therefore, have been $84 + 12\frac{1}{2} = 96\frac{1}{2}$

crores of rupees. As, however, it is only 67 crores, India's annual loss from her commerce is $96\frac{1}{2} - 67 = 29\frac{1}{2}$ crores of rupees.

But there is another point which should be considered in this connection. The English capital invested in India and included in the 67 crores worth of imports yields a profit the greater part of which goes to England. As this profit must be included in the annual loss of $29\frac{1}{2}$ crores, India does not really suffer any extra loss on this account. But though not directly a loser on account of the employment of this English capital in the country, India has not materially gained by it. The greater part of this English capital is invested in the railways. The amount spent on railways up to 1885 was 180 crores, and the amount paid by Government out of the Indian revenues in the shape of interest to the English holders of the Indian railway stock up to that period was 26 crores of rupees. It is only recently that the railways in India have ceased to be losing concerns. Certain lines also have begun to be paying, the profits obtained therefrom up to 1880 having been 67 lakhs of rupees. Another considerable part of the English capital is invested in the Indian canals. Of these, it is only the old canals excavated under the Hindu and Mahomedan kings and reclaimed under English rule that return slight profits. The new canals are mostly losing concerns. Government, however, derives on the whole an annual profit of more than 93 lakhs of rupees from certain public works, and has to incur a loss of more than $4\frac{1}{2}$ lakhs of rupees on account of certain other public works.

That the railways and other public works in India have not proved as remunerative as they might be due (1) to extravagant expenditure incurred in their construction, (2) to their unduly expensive management, (3) to want of wisdom and foresight in their management, and (4) to the Government's practice of buying up losing concerns of private companies.

No expenditure has to be made from the public revenues on account of the mills, plantations and manufactories worked with English capital in India. Instead, therefore, of being a loser by the existence of those businesses, India is to some extent benefited by it, inasmuch as a large number of labourers are thereby provided with work.

But how many are the labourers who are employed in those plantations, mills, &c.? There are in India at the present time altogether 910 such businesses, more or less extensive. Taking the average number of labourers employed in each such business to be 500, the total number of Indian labourers employed in these mills and other businesses worked with English capital would be $910 \times 500 = 455,000$. The number may be roughly taken to be 5 lakhs. But the native industries and manufactures which have been, and are still being, destroyed by the importation of English goods have brought work and bread to lakhs and lakhs of men. The number of the Malungis alone (salt manufacturers) exceeded one crore.

The condition of the Indian artisans and manufacturers has become extremely miserable under English rule. Native weavers, blacksmiths and braziers, who, by pursuing their respective avocations, were formerly enabled to live in plenty and comfort, now find themselves unable to obtain a livelihood by that means. The importation of English piece-goods, English yarn, English cutlery and iron and brass and copper, has ruined the business of a large number of native tradesmen and artisans.

All these men thrown out of their old work and employment by the importation of foreign goods have been obliged to betake themselves to agriculture. A comparison of the figures showing occupations, &c., returned at the census of 1871, with those returned at the census of 1881, reveals, as

regards the single province of Bengal alone, results so unmistakeable that the conclusion must be that agriculture is about to become the only available occupation of the Indians.

In 1871 the number of persons engaged in the public service and in respectable and lucrative trade was ...	3·08 per cent. of the population.
In 1881	2·8
In 1871 the number of domestic servants was	5·43
In 1881	4·25
In 1871 " of agriculturists was	57·71
In 1881 " of tradesmen was	59·89
In 1871 " of manufacturers was	6 00
In 1881 " of labourers was	5·11
In 1871 " of the unemployed was	11·39
In 1881 " "	11·85
In 1871 " "	11·36
In 1881 " "	11·62
In 1871 " "	3·03
In 1881 " "	4·89

It is clear, therefore, that within the space of 10 years, from 1871 to 1881, there has been a decrease of 2·32 per cent. in the number of persons employed in public service, domestic service and trade, and of 1·74 per cent. in the number of labourers; whilst there has been an increase of 2·8 per cent. in the number of agriculturists, and of 1·86 per cent. in the number of manufacturers. This shows that the Indians are gradually coming down in wealth and solvency. This is the true condition of India, brought about by its foreign occupation. With a view to remedy this vast evil, philanthropic statesmen have endeavoured to introduce various measures in the country. These measures—the permanent settlement of the land, indigenous instruction, and local self-government, for instance—have been attended with some measure of success, but have been found unable to arrest the progress of the evil. The upper strata of Indian society are still coming down. Until recently the Government had no clear perception of the fact that India had been so much impoverished, and the country was still looked upon as the fabulous pagoda tree. Even now it is not every Englishman who realises the true condition of India. But considering that a knowledge of the facts relating to the condition of India has begun to be sought and acquired, the administration of the country may in time come to be so conducted as not only to arrest the increase of poverty, but also to improve the material condition of Indians to an extent which will enable them to purchase a larger quantity of English goods than at present.

Some people in this country have a mistaken idea that the unequal distribution of wealth among the people of India is productive of suffering and hardship. As a matter of fact, it is not so. In India this inequality in the distribution of wealth is not, and can never be, even a hundred-thousandth part of the inequality—of the alarming difference in the condition of the different classes of the population—observable in Europe and America. Here, in this country, the upper strata are giving way, and all classes of the people are gradually coming to occupy one and the same dead level of poverty. The writer is not in a position to speak for the other provinces of India, but from what he knows of Bengal, Behar, and Orissa, he thinks that he is justified in forming a rough idea of the condition of the whole of India.

Excluding Calcutta, the number of landholders in Bengal, Behar and Orissa, possessing an income of over Rs. 5,000, does not exceed 2,000, and the number of tradesmen and others possessing an equal amount of income is not more than 2,900. Thus it is only 4,900 families that can be regarded as fortunate or well-to-do in these provinces.

The number of mahajuns with an annual income of above Rs. 500 is only 453, and the number of people possessing annual incomes varying from Rs. 200 to Rs. 500 is a little less than 200,000. These latter constitute the middle class in these provinces.

Next to these in point of wealth come the remaining 90½ lakhs of families, each having an average yearly income of Rs. 73 only.

Nothing like the unequal distribution of wealth noticeable in Europe is to be found in this country. It is not therefore right to hold that the zemindar, the vakil, and the mahajun are the only people who are monopolising the wealth of the country, and that it is owing only to their exactions that the peasant and the artisan are becoming impoverished. Such an idea would be only a sad parody of a fact which is only true as regards Europe, and would widen the breach between the different sections of the community and lessen the chances of their unity and thus gladden the heart of the enemy.

EDUCATION GAZETTE,
Dec. 6th, 1889.

40. A correspondent of the *Education Gazette*, of the 6th December, makes the following observations in an article

The present vital condition of India.—The present vital condition of India:—The extreme poverty of a country

is a phenomenon which is always marked by certain evil and alarming symptoms. If there are any evil signs, for instance, which may be regarded as having some connection with the vital condition of its people, that is to say, with the increase or decrease of its population, such signs should be very carefully noted and watched. When a country becomes very poor, (1) the people eat less food than before and the quality of their food deteriorates, and (2) fewer children are born and the duration of life becomes shorter.

In order to correctly estimate the present condition of the Indians, it is necessary to compare it with their condition at some one or more periods of their past history. For "decrease," "deterioration" and similar words are relative terms, and imply comparison. But there are almost no means of instituting a comparison between the present condition of the Indians and their condition at any past time, because Indians have no historical records which can make such enquiry possible. If, for instance, a question should arise as to whether Indians now live longer or shorter than before, the enquirer would have to refer to the last census returns to find that in 1881 the number of persons in India, of the age of 60 years or more, was one crore, or nearly 4 per cent. of the total population, and to compare this percentage with the corresponding percentage of some period long anterior to 1881. But census returns for previous periods do not exist. Nobody can say or guess how many old men were alive in the time of Akbar, Vikramaditya, or Asoka. Take another case. No one can say whether famines have become more frequent or less frequent at the present time than they were in the past, or whether they occur at the present time with the same frequency with which they occurred in ancient times. There were famines in India in the times of the Hindu and the Mahomedan rulers, and there are famines under English rule. But the interval, duration, and extent of the famines which occurred in those times are not known to the people of these days. And all that can be done in reference to these points is to hazard a conjecture that there was not in India in those days the sort of perennial famine, and the distress invariably following one or two bad seasons, which have made their appearance in the country at the present time. But these are at the best mere conjectures unsupported by such evidence as will silence anybody who may care to question their correctness.

It will appear from the instances mentioned above that there is really no means left whereby a comparison can be instituted between the condition of the Indians at the present time and their condition at any past time, and a proper decision arrived at as to whether or no the present is a time of improvement or decline. But although no such means exist, it has still become possible to ascertain in a large measure the present vital condition of the Indians. And the knowledge which may be thus acquired is of great importance.

There has been a decrease in the average quantity of food eaten by an Indian. The Indians cannot now eat as much as they used to eat before. A reference to the lists showing the quantities of different food stuffs which had to be collected on the occasion of feasts in this country some two or three generations back will show that at the present time a smaller quantity of food is required to feed an equal number of men. The prescribed scale of articles of food for the chief religious endowments of the country in the past and the scale now obtaining therein also bear out the truth of this remark.

There is yet another and more important proof of this fact. For the native convicts in the jails of this country, European doctors have prescribed a daily ration of one seer six chittacks and two tolahs for each man, this quantity being the lowest allowable, and composed of rice, *dall*, *ghee*, fish and other articles. For those that do not eat rice and eat *atta*, a daily allowance of a seer two chittacks and two tolas is considered necessary for each man. A convict cannot remain healthy with less than this quantity of food. Now the cost of this daily allowance of food for each man cannot be less than Rs. 4 a month. This is for adults. For children or old men the cost must necessarily be less.

The number of adults among the 20 crores of people living in British India, the number, that is, of those whose age varies from 15 to 50 years, is 12 crores. Of these, 6 crores are men and 6 crores are women. The cost of food for the 6 crores of men, calculated at the rate prescribed by the doctors, is 288 crores of rupees a year. The cost for the 6 crores of women, taking it at three-fourths of the figure for men, is 216 crores of rupees per annum. The cost for both men and women, therefore, is $288 + 216$ or 504 crores of rupees a year. The cost for children and old men, taking it to be one-fourth of that for adults, would be 96 crores of rupees a year. It, therefore, follows that the cost of feeding the whole Indian population at the rate considered proper by medical men for healthy living is 600 crores of rupees per annum. But the earnings of the whole Indian population in a year do not by any means exceed five hundred and forty crores of rupees, from which sum is to be deducted the amount of revenue which has to be paid to the Government. It is therefore clear that the Indians obtain less food than what they really require. To the cost of food, again, must be added the cost of housing and clothing this vast population. There cannot therefore be the least shadow of a doubt that the Indian's daily allowance of food has so much decreased that it can hardly keep him in health or give him strength. It should also be noted here that, as a matter of fact, the convicts in the jails get less food to eat than what is prescribed for them by the doctors, their average daily allowance not exceeding 14 or 15 chittacks and costing six pice at most. Still this allowance is better in quality and more liberal in quantity than what falls to the lot of the masses outside the jails.

There can be no doubt that there has been a deterioration in the quality of the food eaten by the Indians. For it is certain that, long before a people are compelled through want to eat less food, they begin to eat worse food. In ancient times wheat, barley, and rice were the staple food-grains of India. The names of these three grains only occur in the

shastras. But *bajra*, *makai*, *cheena* and *jowari* are some of the staple food-grains of the present time. These names are not met with in any Sanskrit work. In parts of India, where 15 or 16 years ago, wheat was extensively used, the use of rice, *bajra* and other grains has immensely increased. This is the opinion held by the masses. The reports and returns issued by Government also show that 24 crores of bighas are now under *bajra* and pulse cultivation, that the area under wheat is 6 crores of bighas, and that under paddy there are 18 crores of bighas. Eight and a half crores worth of rice and 6 crores worth of wheat and 30 lakhs worth of pulses are annually exported from India. *Bajra* and other similar food-grains are not exported at all. It, therefore, appears that after exporting a large quantity of rice and wheat to foreign countries, the Indians mostly live on *bajra* and other corn. The Prime Minister, too, has stated that as the Indians can afford to live on these last-mentioned grains, a stimulus should be given to the importation of wheat into England.

If a people do not get sufficient food to eat, the children which they beget cannot possess sufficient vitality. In describing the signs of approaching famine, an experienced English writer has said that whenever there is in any province of India a decrease in the number of births or increase in the number of deaths of children, the inference must be that articles of food have become dear in that province and famine will shortly make its appearance therein. Indeed, the consumption of food and procreation are facts closely related to each other. The soil must be manured in order that it may yield a good crop. And what is true as regards vegetables is also true as regards man and the other animals.

Let us now see what the percentage is of births and deaths in India. In the chief countries of Europe there is an increase of population every year. In England this increase is 1·07 per cent. of the total number of population, and in Ireland it would be full 2 per cent. did not causes exist for decrease of population. The figure for France is ·3, for Germany 1·1, for Austria ·7, for Belgium, the most densely populated country in Europe, 1·1, for Denmark 1, for Italy ·6, for Spain ·3, and for Portugal 1·1. In India the percentage for Bengal is ·8, for Madras, Bombay and the Central Provinces ·7, for the Punjab ·6, and for the North-Western Provinces ·3.

The high English officials employed in taking the census of 1881 have not definitely accounted for the small increase of population in India. But almost all of them have made unfavourable comments on the marriage system of this country. The disposition to think that whatever ills the people of India suffer are such as they have themselves to thank for is neither unnatural nor unreasonable. But for such a disposition no really wise man would condemn what does not deserve condemnation, viz., the Indian marriage system.

As a matter of fact, the Indian marriage system is not marked by any very grave defects.

(1). The number of marriages contracted in India is not small, the practice of every householder being to marry. In Norway and Sweden, in Europe, out of every hundred females, 60·8 are spinsters, 31·8 are married and 7·4 are widows. In England, the percentage of spinsters is 59·2, of married women 33·3, and of widows 7·5. In Greece, a country in Southern Europe, the percentage of spinsters is 54·3, of married women 34·7, and of widows 11. The corresponding figures for India are 31·3, 50·1 and 18·7, respectively. In this country, therefore, the percentage of married women is considerably higher than that of the same class of women in Europe. A European scientist has stated after patient and careful enquiry that, with the exception of such as are sickly, every woman should enter the state of matrimony. Every impartial European

must, therefore, admit that this scientific maxim is more strictly observed in India than it is in Europe. An Englishman, too, one of the writers of the census report, states in no uncertain language that the number of married women, 20 to 40 years old, with their husbands living, is larger in this country than in England. It therefore follows that the Indian marriage system is more favourable to increase of population than the English marriage system.

(2). The Census Commissioners have condemned the practice of child marriage obtaining in this country, but without assigning any reasons for so doing excepting this that the marriage system of this country is not in accord with the English system! But here too science can be called upon to pronounce its verdict. Every married couple should have at least four children. Otherwise the family will die out, inasmuch as an average half of the total number of children born die in infancy. But in order to give birth to four children, and to give them the indispensable maternal nursing, a period of 10 to 12 years is necessary. If, then, it is a fact that the average duration of human life varies in different countries, it follows that the average duration of human life in any particular country should determine the age of marriage in that country.

It appears that different peoples have, in a manner, instinctively fixed for themselves the proper age of marriage. The marriageable age in Norway and Sweden is thirty years, and the average duration of life in that country is 42. The respective figures for England are 21 and 35, for France 19 and 30, for Italy and Greece 16 and 28, and for India 13 and 25. The age of marriage in India, therefore, is as much determined by the national instinct and is in as much accord with scientific principles as it is in other countries.

(3). The Census Commissioners have repeatedly referred to another point, viz., that in Indian marriages the difference of age between the husband and the wife is considerable, that is to say, in India husbands are very much older than their wives. The Census Commissioners do not find much fault with this, and only surmise that it is owing to this that the number of boys is larger than the number of girls born in this country. But that in India the number of males largely exceeds the number of females is not generally admitted, the apparent numerical difference between the members of the two sexes being considered to be due to the fact that all the females of the country were not shown in the census returns. Even if there is really any numerical difference, it is not greater than the corresponding difference disclosed in the census returns of Greece and Italy.

(4). It is no wonder that those who attribute all the present misery of the Indians to what they consider to be the defects in their marriage system should condemn the prohibition of widow marriage. But their strictures in this respect are quite unjust and unfounded. It appears from the census report that the number of Hindu widows is 19.7 per cent., of Mahomedan widows 17.1 per cent., of Jaina widows 21.6 per cent., of Christian widows 15.5 per cent., and of widows belonging to the aboriginal races 8 per cent. of the total female population of India. This shows that though the marriage of widows is forbidden neither in the Mussulman nor in the Christian scriptures, still neither with the Mussulman nor with the Christian in India does the marriage of widows find much favour. In accounting for this fact, the Census Commissioners make the remark that as the Hindus constitute the most numerous and influential part of the Indian population, the followers of the other religions in this country imitate their manners and customs, and do not therefore marry their widows. Now this is not only not untrue, but it constitutes the fundamental principle of social unity in India. The fact is, in India the ascendancy of the Hindus is complete and unquestioned, and it is Hindu manners and

customs that are suited to, and worthy of imitation by all others in, this country. Indeed, it is but natural that the practice of widow marriage should be at a discount in India. In Greece, Italy, and other warm countries in Southern Europe, the number of widows is much larger than in the cold countries of that continent. Surely in those warm European countries there never was any Hindu ascendancy, and Hindus were never thought worthy of imitation. In Greece and Italy the number of widows is 12 per cent. and in Norway and Sweden only 3 per cent. of the female population. If reliable census returns had been available for Turkey, Egypt, Persia, and other similar countries, it is likely that the percentage of widows in those countries would have been found to tally with that of widows in India (18·7 per cent.). It is a fact that in warm countries people get old sooner than in cold countries, and this accounts for the large percentage of widows in those countries.

A truly discerning eye therefore fails to detect in the Indian marriage system defects which can account for the low rate at which population increases in this country. But that the rate is a low one is a fact. It is not due to a decrease of the power of procreation. It has been estimated that in Bengal alone 30 lakhs of children are born every year. Taking this figure as the basis of calculation, the total number of children born in India in a year may be estimated at 86 lakhs. Even if the number be taken to be 80 lakhs, the percentage of births becomes four, which is not less than the percentage of births in England. But though the number of births in India is not smaller than in England, there is still a smaller increase of population in this country compared with England. It is therefore clear that the rate of infant mortality in this country has become abnormally high.

The reason why increase of population in India is small is not that the number of marriages contracted by the people is small, or that they lead irregular or immoral lives, or that their procreative power is diminished. The reason is their poverty. If the Indian marriage system had been like the marriage system of Europe, and if it had been like that system but partially followed or slighted or considered unsuited to the times, India would have by this time become so denuded of its population as to be fit for colonisation by Europeans. After a careful study of the Indian census statistics, an eminent English scholar has given it as his opinion that the small increase of population in India is due to the famines which periodically occur in this country. But the fact is that unfortunately for India her people have been subjected to such strong pressure of competition that with each successive generation their available food-stock is diminishing, they are themselves becoming increasingly weak in body, and the increase in their population is becoming smaller and smaller.

ARYAVARTA,
Dec. 14th, 1889.

41. The *Aryavarta*, of the 14th December, says that the proposal of Baboo Surendra Nath Banerji for founding a leper asylum in honour of the visit of Prince Albert Victor at Calcutta is a good one.

*DAINIK-O-SAMACHAR
CHANDRIKA,*
Dec. 15th, 1889.

42. The *Dainik-o-Samachar Chandriká*, of the 15th December, has the following on the exportation of cotton from India :—

The ancient cloth manufacture of the country is ruined, and the few mills established in it are turning out only coarse cloth. But English education has produced luxurious habits among the people, and they therefore dislike coarse cloth, and give preference to the fine but unsubstantial products of the looms of Manchester. Consequently the importation of Manchester fabrics is gradually increasing, their import being at the same time greatly facilitated by the abolition of the import duties. The mischief which is being done to the country in this way is the work of the Government. For it is Government which has ruined the cloth manufacture of the country, and which is also encouraging the importation of Manchester goods into India. Increase

in the importation of English piece-goods necessitates increase in the exportation of cotton from this country, and every encouragement is being accordingly given to the Indian cultivator to cultivate good cotton. But both this importation of English piece-goods and this exportation of Indian cotton are forced and unnatural proceedings. And they cannot be anything but unnatural seeing that English education, English civilisation, English political economy, in short everything English, is unnatural and intensely worldly in character and spirit.

43. The *Cháruvártá*, of the 16th December, considers the proposal of Baboo Surendra Nath Banerji for the establishment of a leper asylum as the one fitting way of doing honour to Prince Albert Victor to be an extremely ridiculous one. The writer fully sympathises with the proposal to entertain the Prince at the Rink, because that is the only way in which the natives of India can show their natural loyalty, hospitality, and good manners. There can at the same time be no doubt that a leper asylum must be a very good thing to have; and the writer would therefore propose that a leper asylum be established with the surplus money left after giving a fitting reception to the Prince. But such surplus cannot be expected to be very large, and separate subscriptions should therefore be raised for a leper asylum, the fund so formed being named after Prince Albert Victor.

It is most desirable that the different sections of the community should unite in giving a fitting reception to the Prince at Calcutta, and it will be a matter for deep regret if a proper reception cannot be given to the Prince on account of differences among them.

44. The *Burdwan Sanjivani*, of the 17th December, is sorry to learn that

Baboo Ganesa Chandra Chandra and the Burdwan litigation.

Baboo Ganesa Chandra Chandra, the attorney engaged by the Dowager Maharani of Burdwan, is delaying, on various pretexts, to file in court

the deed of compromise assented to by his client. He is anxious that the decree which the High Court will pass in the case should distinctly mention the rate at which his services will be paid. But he ought not to distrust the Maharani in this matter, for she is not the person to withhold from him any portion of the fees to which he is legally entitled. Baboo Ganesa Chandra has a large professional income, and he should not allow his love of money to stand in the way of a satisfactory settlement of the Raj estate litigation.

45. The same paper does not see why Baboo Surendra Nath Banerji

The Town Hall meeting.

is so much blamed for his action at the recent Town Hall meeting. In these days

everything is decided by counting votes, and Baboo Surendra Nath's amendment was carried in the same way. It is urged against Surendra Baboo that he had canvassed for his votes beforehand. But as everybody does the same thing, Baboo Surendra Nath cannot be blamed for having done it. It is not Surendra Baboo but the voting system which should be held responsible for taking no account of the character of the persons voting.

Baboo Surendra Nath's proposal was not bad, and much money will be required to give effect to it. It will not also be a good thing to spend no money on the reception of the Prince and only to erect a memorial of his visit. The Prince must be received with due honour and ceremony, and then if funds permit it will certainly not be a bad thing to have a lasting memorial of his visit.

46. The *Samvád Prabhákar*, of the 19th December, says that the

The reception of Prince Albert Victor at Calcutta.

rich people of Calcutta, who consider themselves to be the leaders of society, have organised measures for the reception of Prince

Albert Victor at Calcutta, excluding from the movement the middle and the

CHARUVARTA,
Dec. 16th, 1889.

BURDWAN SANJIVANI,
Dec. 17th, 1889.

BURDWAN SANJIVANI.

SAMVAD PRABHAKAR,
Dec. 19th, 1889.

lower classes. These men want to do anything they please in the name of the public, and if any one opposes them in so doing they call him uneducated, stupid, disloyal, impudent, and an enemy of his country. They are for *tamasha*, and the middle and lower classes of people have incurred their displeasure by opposing them.

SURABHI-O-PATAKA,
Dec. 19th, 1889.

Demolition of the image of a Hindu god at Sumbulpore in Orissa.

47. The *Surabhi-o-Páataká*, of the 19th December, has learnt from the *Uriya-o-Navasamvád* newspaper that the image of two gods in the form of a couple, kept in the Somnath temple of Sumbulpore, having been pronounced unfit for preservation by the local Deputy Commissioner, has been demolished and removed from the temple by order of the Assistant Commissioner Devi Prasad. Perhaps the Deputy Commissioner's objection to the image was that it was obscene. But Devi Prasad is a Hindu, and he ought to have explained to the Deputy Commissioner how his interference in the matter was likely to be regarded by the people. Again, if the image of a Hindu god is to be demolished on the ground of obscenity, all the Sivalingas in the country would have to be demolished. Would Government be able to remove obscenity from the country by ordering the demolition of obscene images of Hindu gods? The writer is grieved at the action of the Deputy Commissioner and the Assistant Commissioner, which shows that they are ignorant of the condition of the country. As the *Uriya-o-Navasamvád* says, Government ought to institute an enquiry into the matter.

SURABHI-O-PATAKA.

The Town Hall meeting.

48. The same paper now sees that those who supported Baboo Surendra Nath's amendment at the Town Hall meeting were not boys, for already Rs. 20,000 have been subscribed by them for the leper asylum scheme. That all classes sympathise with Surendra Baboo's proposal is clear from the fact that subscriptions in aid of the proposal are daily pouring in. It is the European officials and European merchants and the class of native gentlemen over whom they hold absolute sway that are the only opponents of Baboo Surendra Nath. And it is also they that are entirely responsible for the collapse of the scheme for giving a fitting reception to the Prince. Many people say that as the idea of a permanent memorial formed a part of Sir Comer Petheram's proposal, Baboo Surendra Nath should not have brought in his amendment. But these men should bear in mind that the reference to a permanent memorial in Sir Comer's proposal was a mere make-believe, meant only to shut the mouth of the memorial party. And this view is confirmed by the fact that the meeting held in the British Indian Association rooms has decided to spend all the money which will be raised on shows and entertainments.

PRATIKÁR,
Dec. 20th, 1889.

The Town Hall meeting.

49. The *Pratikár*, of the 20th December, in discussing the question which party was responsible for the *fracas* in the late Town Hall meeting, says that none of the three parties in that meeting, namely, Baboo Surendra Nath, the boys, and the advocates of pageants, was wholly blameless.

Baboo Surendranath's proposal for a leper asylum was not objectionable in itself. It was objectionable only on account of its unreasonableness and on account of the means adopted by him for securing its adoption. The writer does not agree with those who think that Baboo Surendra Nath has committed so heinous a sin that he must not be allowed to take part in any future public movement. His proposal betrayed no want of loyalty. On the contrary, it meant that he was anxious to perpetuate the Prince's memory by a permanent memorial.

As to the advocates of pageants, what business had they to call a *public* meeting and to invite the Lieutenant-Governor to it if it was their intention to accept only the opinion of those men who would have contributed most part of the money?

As to the boys, there can be no doubt that it was they who were mainly responsible for the *fracas*. The undue indulgence given to them by Surendra Baboo has made them impudent. It is really annoying to see a few boys giving their opinion in a meeting presided over by the Lieutenant-Governor, addressed by the Chief Justice, and attended by the *élite* of the country.

But it is the bad luck of Bengalis that is chiefly to blame for the *fracas*. Why else should such a *farcas* occur in connection with the reception of Prince Albert Victor ?

50. The *Sudhakar*, of the 20th December, referring to the construction at Jerusalem by the Sultan of Turkey of a home for Protestants at Jerusalem. home for Christians of the Protestant sct, says that the narrow-hearted and base-minded Christians who are always abusing the Sultan should take note of this fact. It is idle to expect any Christian Government to do what the Sultan has done. The Sultan's act is a proof of the universal toleration of Islam.

51. The same paper, after giving a picture of Moslem glory during the reign of Aurungzebe, thus addresses the present race of Mohomedans :—
An exhortation to Mussulmans.

" Reader ! Will not this account awaken in your minds a recollection of your past ? Will you not heave a sigh as you think of your past national glory ? Will you not reflect for a moment on what you once were and on what you now are ? Brothers, unite together and make an effort for the recovery of your lost glory. There can be no deliverance for you in the present without a perusal of the glorious records of your past. We shall not be able in two thousand years to rise from the state of degradation into which we have been plunged in two hundred years."

52. The same paper is satisfied with the proceedings of the meeting held at the rooms of the British Indian Association to organise measures for the reception of Prince Albert Victor in Calcutta. Nearly

The reception of Prince Albert Victor in Calcutta.
260 rich and eminent men have joined this movement, and if each of them contributes one thousand rupees the reception fund will amount to two lakhs and sixty thousand rupees. It is hoped the balance of this fund, after the expenditure on festivities, will be devoted to the erection of a permanent institution which will keep the Prince's memory fresh in the minds of the people of this country. The writer is not in favour of wasting money on *nautches*. The proposal to illuminate Calcutta and to feast the Prince is a reasonable one.

The writer is surprised not to find the name of the Nawab of Dacca in the list of members of the Committee appointed to organise measures for the reception of the Prince. Is the Nawab opposed to the sort of reception which the Committee proposes to accord to the Prince ?

53. The *Sulabh Samachar-o-Kushdaha*, of the 20th December, takes exception to the action of the members of the British Indian Association in making preparations for the reception of Prince Albert Victor at Calcutta without consulting the opinion of the middle and lower classes, and makes the following observations :—

Bhakti does not reside in the hearts of the rich alone. It resides also in the hearts of the poor. The Prince does not in all probability intend to accept only the *Bhakti* of the rich and to reject the *Bhakti* of the poor. The rich people did wrong in calling a *public* meeting at the Town Hall when they had no desire to consult the wishes of the majority of the people. But having convened a public meeting at the Town Hall, they made it obligatory upon themselves to accept the opinion of the majority, no matter whether that majority consisted of school-boys, porters, or workmen.

SUDHAKAR,
Dec. 20th, 1889.

SUDHAKAR.

SUDHAKAR.

SULABH SAMACHAR O-
KUSHDAHA,
Dec. 20th, 1889.

The rich people had no business to ask the co-operation of the poor. The best thing to do was for the rich to provide a costly reception for the Prince leaving the poor to show their respect to the Prince in whatsoever way they might. This would have been the least objectionable course, and if this course had been followed, the Town Hall meeting would not have ended in a *fiasco*.

At Madras the Prince not being satisfied with *nautches* and *tamashas* expressed a desire in favour of a leper asylum. The Prince would therefore have been more glad if Surendra Baboo's proposal had been carried into effect. Baboo Surendra Nath, on his part, is not doing well in insisting on the establishment of a leper asylum. Loyalty does not increase by competition in the matter of erecting memorials. Baboo Surendra Nath has offered to pay Rs. 10,000 out of the funds of the Indian Association in aid of the establishment of a leper asylum. But he ought to have consulted the opinion of the subscribers of the Indian Association before making the offer.

ARYA DARPARAN,
Dec. 20th, 1889.

54. The *Arya Darpan*, of the 20th December, thus combats the statement of the *Bengalee* newspaper that the majority of the persons present at the last Town Hall meeting were not school-boys:—

(1). The time fixed for the meeting was 4 P.M., and offices do not close before 4-30 P.M. No office man can have therefore left office in time. The *Bengalee* newspaper's statement that the majority of the people in the Town Hall were not students but grown up middle class persons serving in offices is therefore apparently wrong.

(2). The *Bengalee* newspaper says that Baboo Surendra Nath does not like that the Prince should be made to witness *nautches* by dancing girls or prostitutes, and therefore opposed the proposal to entertain him on the *maidan*. But this is no explanation at all. How did it at all occur to Baboo Surendra Nath that a Reception Committee consisting of such men as the Chief Justice of the High Court in the land would permit such immoral spectacles to be shown to the Prince? Again, Surendra Nath never before raised any objection to a *nautch* or expressed himself disapprovingly about it. And it looks rather curious that his conscience is so suddenly aroused against it. Surendra Nath ought to have considered that Indians have many other forms of entertainments besides *nautches*.

But though the writer strongly condemns Surendra Nath's proceedings at the meeting, he does not oppose the idea of establishing a leper asylum. But he thinks at the same time that as Government is going to pass a leper law, it will itself provide the necessary accommodation for lepers.

SAMAYA,
Dec. 20th, 1889.

The British Indian Association and
Prince Albert Victor's reception.

55. The *Samaya*, of the 20th December, says that, judging from the large sums of money which have been already subscribed for Baboo Surendra Nath's leper asylum scheme, it would not be unfair to say that the public are in sympathy with that scheme. Reference is then made to the action of the British Indian Association in the matter, and the remark is made that, as the Association has disregarded public opinion, it is likely to lose the sympathy of the public. Be that as it may, there is time yet for reconciliation, and both the Association and the party of Baboo Surendra Nath should forget their differences and act in concert.

56. The *Grámvási*, of the 21st December, is very sorry for the collapse of the late Town Hall meeting and for the treatment that was accorded at that

The Town Hall meeting. meeting to Sir Steuart Bayley. Surendra Baboo's proposal was no doubt good. But when he saw that the majority of the rich and influential men assembled at the meeting were opposed to it, he ought not to have brought it in, thereby causing the meeting to disperse in the way it did.

GRAMVÁSI,
Dec. 21st, 1889.

57. The *Sanjiváni*, of the 21st December, says that there was at the late Town Hall meeting a fight between wealth and numerical strength, in which the former was worsted. This has made the rich

The collapse of the late Town Hall meeting. very indignant, and they are saying that they have been vanquished by unfair means. It would be well to consider how far this accusation is just. The Sheriff invited to the meeting not the rich and the wise alone but the public in general, and the reception of Prince Albert Victor, for which the meeting was to arrange, was intended to be a reception in the name of the public of Calcutta. Under these circumstances, they must be held to be guided by very erroneous notions of personal or individual rights who contend that the general public had no right to say anything in the matter of the Prince's reception, and that it was for the donors of large sums of money alone to express any views on this question. No donor of money has the right to force upon the general public as a duty a line of action which they cannot bring themselves to approve, and it is this mistaken notion about the extent of individual right which brought about the fracas. The writer does not say that the victorious party in the Town Hall meeting represented the whole public opinion of Calcutta. Those who went to the meeting did not go as anybody's representatives, and the opinions they expressed were their personal or individual opinions. But whatever the capacity in which they went to the meeting, there can be no doubt that but few among them were in favour of pageants. The supporters of pageants also contend that those who voted against them were school-boys, who had no right to express any opinion on the question. But it is very curious that this objection was not raised at the meeting as it should have been for the purpose of ascertaining whether or no it was true that the voters were all school-boys. It is improper to raise such an objection now. But supposing that the majority of those who voted against pageants were students, it is necessary to consider whether they were of such tender years that they could be called minors. No one has been able to prove that they were minors. The sage Chánakya says that a son should be treated as a friend when he attains the age of sixteen, and the law declares all men to be capable of managing their own affairs at eighteen, and zemindars to be similarly capable at twenty-one. And no one says that this is a bad law. And surely no one on the side of pageants would object to a student of eighteen or twenty-one subscribing to a "Pageants Fund" on the ground of his immature age.

58. The same paper has received two letters regarding the oppression and high-handedness of Mr. Shirreff,

Messrs. Shirreff and Dombal of the Sinduria Indigo Concern in Jessorá.

Manager of the Sinduria Indigo Factory in Jessorá, and of Mr. Dombal, Manager of

the Bigulia Factory in the same district, and hopes that Government will institute inquiries into the matter.

The first correspondent does not expect that the arbitrators appointed by the indigo-planters and their ryots will come to a conclusion. As the employment of imported coolie labour in the indigo business proves very expensive, the indigo-planters get the work done by their

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ryots at a low cost. In consequence of this, the ryots cannot attend to the cultivation of paddy at the proper time.

They are required to reap the indigo plants at the beginning of the rainy season, that is, at the time when their paddy plants are submerged by floods for want of reaping. The indigo-planters admit water into *khals* by cutting embankments for the purpose of facilitating the removal of indigo to their factories. The water thus admitted overflows the banks of the khals and submerges the *aman* paddy plants growing in low lands. Both the *aman* and *aus* paddy plants considerably suffer on account of indigo cultivation. The ryots are kept under confinement, beaten, whipped and fined ; their cattle are forcibly taken away and their trees are forcibly cut down. They therefore refuse to cultivate indigo and are in fact unable to do so in preference to paddy.

It is reported that Mr. O'Donnell, the new District Magistrate of Jessore, and the Divisional Commissioner will visit these villages. The ryots are suffering greatly on account of the oppression by the police.

The planters are instituting civil and criminal cases in order to harass the ryots. The latter have no confidence in the local Deputy Magistrate, and they have sufficient reasons for that distrust. Last year there was a dispute between Mr. Shirreff and Baboo Hari Charan Chaudhory of Harinakundu. All the cases instituted by Hari Charan Baboo as well as those against him were decided in favour of Mr. Shirreff. The Police Inspector was in favour of the ryots, and he was put to trouble for this. The police is *challaning* all persons against whom a complaint has been lodged by the *sahib*, and the Deputy Magistrate is issuing warrants against them.

Their sufferings have made the ryots desperate. They would rather suffer death by starvation or go to jail than cultivate indigo. The indigo-planters are now bringing false charges against the ryots. It is feared that despair will drive them to commit hereafter the offences with which they are now falsely charged. They still believe that Government will redress their grievances, and it is because they have this confidence in the Government that they have not yet taken the law into their own hands.

The second correspondent says :—The indigo-planters have instituted 20 or 25 civil and criminal cases against the ryots in order to harass them. The Divisional Commissioner and the Magistrate of Jessore are requested to save the ryots from the oppression of the planters. Mr. Ashu Tosh Gupta, the Officiating District Magistrate, has reported that all the ryots' charges against Mr. Dombal, Manager of the Bijulia Factory, are true. Mr. Dombal shot a boy while Assistant Manager of the Bijulia Factory, but he was let off without punishment, and this has emboldened him to oppress the ryots more rigorously. The ryots are very much afraid of him. They have refused to cultivate indigo and the factory people are forcibly sowing indigo on their lands, and in order to harass them are instituting false cases against them. But the ryots are now unanimous that they would rather die than cultivate indigo. The factory people are getting *khats* executed by the ryots without paying them money. The repayment made on account of *kha's* are not entered on the back of the *khats*, nor are the documents returned to the executants after the debt has been paid off. The rich and influential inhabitants of a village are taken into the service of the *Sahib*, which enables him to oppress the poor ryots with impunity.

59. The *Bangabasi*, of the 21st December, is glad to find that preparations are in progress for doing honour to Prince Albert Victor at Calcutta. Prince Victor, the grandson of the beloved and respected Queen Victoria, and the future

Emperor of India, should be accorded a fitting reception, and the occasion should be one of public rejoicing. Illumination and fireworks will indeed cost a great deal of money, but such demonstrations are essential on an occasion like the present. Without such demonstrations, the populace will know nothing about the Prince's visit. But few among them will know anything about the establishment of a leper asylum if a leper asylum is established. When demonstrations are made in order to invite people to the so-called *mass meetings*, it must be extremely unreasonable to denounce demonstrations in honour of the Prince's visit. The fireworks and illumination will bring together a large number of people, and the Prince will obtain an opportunity of seeing the weak and shrunken bodies of the poor people.

It will be a great and grand thing if the poor are fed one day on the *maidan* on the occasion of the Prince's visit either by the Indian Association or by the British Indian Association. The good old saying "মিষ্টান্ন মিতরে অন্তঃ" ought to be remembered on these occasions.

60. The same paper says that malarial fever has converted many Indian arts and manufactures. a village in Bengal into *smasans* (burning grounds), and that the mortality from that fever is very large among workmen. And this mortality is increasing every year, as the following statement will show :—

Year.					Number of deaths.
1883	...	...	...	...	913,766
1884	...	...	...	...	966,233
1885	...	...	...	...	1,042,142
1886	...	...	...	...	1,057,296
1887	...	...	...	...	1,087,768

This means 13·81, 14·160, 15·75, 15·97, and 16·44 deaths per thousand in those years, respectively. And as the population of Bengal is 66,163,884, the figures quoted show what a havoc malarial fever is making in that province. In consequence of this havoc the labouring and artisan classes are being ruined, and the number of working men is decreasing. Native artisans and manufacturers are therefore labouring under two great disadvantages (1) a hard competition with European manufacturers ; and (2) a large decrease in the number of workmen. The two causes combined are ruining native arts and manufactures. And liquor is completing that ruin. The workmen, the majority of whom belong to the lower classes, have now largely taken to drinking. Cheap outstill liquor is making drunkards of the village labourers and workmen, who therefore remain most part of the day in a senseless state. Manufacturers do not on this account get workmen to work in their manufactories, and so native manufactures are disappearing.

The question now is, who is responsible for this state of things ? The answer must be—Both the society and the rulers. The rulers have established outstills for increasing the revenue, and society has become so disorganized that it is unable to check or control its erring members. Englishmen know very well that drinking brings ruin on a nation. But Englishmen are traders and the English rulers too are traders. And so the importation of foreign goods into the country by English merchants, the extension of the outstill system by the English rulers, and the consequent increase of drunkenness among the Indian people are ruining the Indian arts and manufactures.

Selfishness has blinded the rulers of the country, and a bad and imperfect education has made Indian society blind to its real situation.

61. A correspondent of the same paper says that there is a small river near Pananagar in Rajshahye which is now full of aquatic plants and whose water

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has become red on account of the decomposition of those plants. The villagers suffer a great deal by drinking this impure water. The matter has been reported to the Magistrate *Sahib* two or three times but to no purpose.

DACCA PRAKASH,
Dec. 22nd, 1889.

62. The *Dacca Prakash*, of the 22nd December, has the following on the Town Hall meeting :—

The Town Hall meeting.

1. In these days of self-government princes and ryots, old men and boys, have equal rights. It is not necessary to consider whether this is right. Suffice it to say that this has been accepted by the country as very good. The country has agreed to give equal rights to all, high and low, young and old, in municipalities and the Boards. It is meet therefore that high and low, young and old, should have equal rights in public meetings.

2. Such being the present order of things, Baboo Surendra Nath Banerjee cannot be blamed for mustering voters for his proposal at the Town Hall meeting. And why should the securing of votes by personal influence be objected to in the case of a Town Hall meeting when it is not objected to in the case of elections for municipalities and District and Local Boards ? All who went to the meeting knew that a quarrel was expected. Why did not then the advocates of pageants muster voters for their own propcsal ? Or if they found that impossible, why did they not declare that the meeting was not a public meeting ?

But let bygones be bygones. Pageants are needed for the reception of a Prince and adequate arrangements have been made for pageants. But it would be a good thing if a permanent memorial in the shape of a leper asylum could be also erected. Cannot the two parties unite and do both these things ? The visits of Lord Northbrook and Lord Dufferin to Dacca were marked both by festivities and by the erection of permanent memorials.

URIA PAPERS.

DIPAKA,
Dec. 14th, 1889.

The income-tax.

63. The *Dipaka*, of the 14th December, is sorry to find that the income-tax, heavy and odious as it is in its nature, is about to become a permanent tax, and that there is very little hope of the enactment bringing it into existence being repealed.

UTKALDIPAKA,
Dec. 14th, 1889.

Mr. Hopkins' granary scheme.

64. Alluding to Mr. Hopkins' advice to the zemindars of Orissa to keep granaries of paddy in their possession, for the purpose of meeting unforeseen contingencies of scarcity of food or famine, the *Utkal Dipikā*, of the 14th December, points out that example is better than precept, and that Mr. Hopkins should set an example by carrying out his plan in Government khas mehals before urging the acceptance of his proposal by the zemindars.

UTKALDIPAKA.

The Town Hall meeting.

65. The same paper is disgusted to find that the object of the grand public meeting that was lately held at the Calcutta Town Hall for the purpose of providing for a suitable reception of Prince Albert was defeated by an eccentric proposal of Baboo Surendra Nath Banerjee and his boy-followers.

ASSAM PAPERS.

SILCHAR
Dec. 16th, 1889.

The Lushai Expedition.

66. The *Silchar*, of the 16th December, approves of the Lushai

Expedition, and says that it has become absolutely necessary to take steps to keep

the wild Lushais in check.

Treatment of native prisoners in Indian Jails.

67. The same paper has the following on the treatment of native prisoners in Indian jails :—

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" Englishmen ! you are now the rulers of India, but do you remember that you too are subjects of that Maharaja (God) ? Apparently you do not, for you would otherwise have thought of the terrible punishment which awaits all sinners in the next world, and ameliorated the lot of the unfortunate people of India ; but you have done nothing of the kind. We can no longer bear the miseries of your jails. Mother ! (the Queen-Empress is addressed here) men of all nations have their bodies made of flesh and blood, can feel pleasure and pain, and have notions of honour and dishonour. There are high and low amongst all peoples. Why then, mother, have you made one law for Englishmen and another law for others ? Can you not get rid of such selfishness ? Parents look upon all their children with equal eyes. You are our mother ; why then do you not look upon us with the same eye with which you look upon your other children ? How is it that your words are not verified by your acts ? Mother ! Even a mehter among your own people does not leave his coat and pantaloons before going to jail. How is it, then, that a native of India, be he a rich man, a Raja, or a coolie, has to put on a blanket when he goes to jail ? How is it, mother, that while European prisoners are put to no inconvenience on the score of food and lodging, native prisoners have to lie down on the bare earth and to live upon the roots of plantain trees ?

" How is it, mother, that European prisoners get books and newspapers to read, and we have to break stones ? Well, mother, if it is impossible for you to shake off this selfishness of yours, let it remain, and we will not object to it. Englishmen are our superiors and require to be treated with consideration. Well and good ; but there are men in high life and low life in our own country, and it is necessary that the high amongst us should be treated with greater respect and consideration than the low. How can a Raja, who knew not what labour was before he went to jail, live if he is made to turn an oil-machine ? Mother, is it not unfair to treat a Raja and a coolie in the same way ? Mother, you will have to remove this anomaly (in the treatment of the prisoners in the Indian jails).

" The jails are in one sense places of reformation and not of execution, and this fact should not be lost sight of in the treatment of prisoners. It is nearly six months that one Mahendra Nath Datta, born of a respectable Kayasta family of Silchar, was sentenced to two years' rigorous imprisonment. He was for some time a teacher in a local school, and his character was good. During the earlier months of his imprisonment he frequently fell ill, and used to work near the jail building. But he is now made to work near bazars and other public places, and can be frequently seen carrying loads of bamboo and other articles. It is most improper (?) that he should be made to work in this way in the presence of the very boys whom he used to teach. His sense of shame may any day tempt him to commit suicide.

" The practice of making prisoners work at the houses of private individuals is also very objectionable. Mahendra used to live in Silong-patti, and his friends and relations still reside there. And Mahendra Nath is now made to work at the house of the khajanji mahasaya in that neighbourhood. Is not this painful to the friends and relations of Mahendra Nath ? Mahendra is born of a respectable family, and yet he is made to carry bamboo loads with ordinary labourers and is whipped whenever he lags behind the latter ? There is a rule under which prisoners sentenced to longer terms of imprisonment than six

months have to be removed else where How is it that this rule has been broken in the case of Mahendra Nath ? ”

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68. The same paper says that, so long as Mr. Teunon was in Mr. Teunon, Assistant Commissioner Hoilakandi, the European tea-planters of of Hoilakandi. the place had a very bad time of it. Mr. Teunon was noted for his judicial impartiality and treated the black and the white alike. He did not fear to punish the planters when they were guilty of any offence. This is the reason why the planters applied for his removal. But the Chief C mmissioner has done wrong in granting their prayer and transferring Mr. Teunon to Habigunge. An impartial administration of justice will be impossible if men like Mr. Teunon are treated in this way.

PARIDARSHAK,
Dec. 16th, 1889.

69. The *Paridarshak*, of the 16th December, says that Prince Albert Victor's visit to Calcutta should be signalised not by a permanent memorial alone, but also by festivities, and expresses the hope that the rich men of Calcutta will not object to celebrate the occasion in both ways.

PARIDARSHAK.

70. The same paper complains that on the occasion of Mr. Quinton's late visit to Sylhet gentlemen had to remain standing in the sun for one hour before they were admitted into Mr. Quinton's presence. This was due to the inexperience of the Deputy Commisioner of Sylhet, and many gentlemen felt insulted by such treatment. Again, many gentlemen, including the Municipal Chairman, were not invited to the levee.

From what he has learnt about the new Chief Commissioner during this visit, the writer is led to think that Assam may expect much good from him. His grave and placid appearance and his encouraging words are an indication that he is a man of feeling. The writer prays to God to enable Mr. Quinton to fulfil these expectations and to grant him long life.

PARIDARSHAK.

71. A correspondent of the same paper says that people are suffering much inconvenience on account of the want of a good road from Bithangal to Habigunj.

PARIDARSHAK.

72. Another correspondent of the same paper says that letters are not regularly delivered at Saisthagunj owing to the negligence of the local post peon.

PARIDARSHAK.

73. Another correspondent of the same paper says that the place Budmashes at Charha Muha near Habigunj. called Charha Muha, near Habigunj, is infested by budmashes, who rob passengers of their clothes. The Habigunj police should look sharp.

PARIDARSHAK.

74. Another correspondent of the same paper says that complaints are heard that Rajani Baboo, the municipal head-constable, and the munsifi. Rajani Baboo, the municipal head-constable, apprehends and harasses sellers of wood in spite of their possessing permits from forest officers, refuses to pay fishermen the price of the fish which he purchases from them, and if he pays them, does not pay them the proper price, and does not pay boatmen their proper fare. Since the death of Sarada Baboo, the police has become unruly. It is hoped that the experienced Police Inspector Jaya Chandra Baboo will keep a sharp eye on Rajani Baboo.

The correspondent also complains that the third munsif does not come to Court before 12 noon or 1 o'clock P.M., and holds Court till

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after dusk. This causes great inconvenience to pleaders, suitors and the amla. The sheristadar of the second munsifi does not at all superintend the work of the execution serishta. Warrants for distraints cannot be obtained from that sherishta till after 15 or 20 days from the date of the application. Jamini Baboo is requested to keep an eye on that sherishta. If he does not do so, the correspondent will be compelled to bring everything to light.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 28th December 1889.